CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents some related literatures and studies excerpted from local and foreign studies which are related directly or indirectly on the study. Different views, opinions, theories, and discussions and other information related to the study help in the formulation of the study’s conceptual framework.

The youth of Tawi-Tawi have started to learn the Islamic principles through the ALIVE Program in spite of their great desire to accomplish the secular education. With the implementation of the ALIVE programs many of them had awaken their minds and developed their consciousness to learn Islam and it is also observed in the other localities. IOL correspondents (2006) reports in Manila that after their classes in government-run schools, Muslim students would not have to attend Madrasah, Private Islamic religious schools. As the Department of Education is offering Arabic and Islamic subjects to them as part the state “Madrasah Education” projects right within their schools.5

“The education of our Muslim children” is important concern of our President [Gloria Arroyo]. Our government is very much committed to ensuring a bright future for our Muslim children. Department of Education in-charge Fe Hidalgo told IslamOnline.net. This is why we have Madrasah education projects. The projects, Hidalgo explains, will afford thousands of Muslim students, particularly those outside of the southern island of Mindanao, Islam’s birthplace

in the Philippines and home to most of its Muslims, the privilege of learning more about Islam within their schools. The government came up with a “Roadmap to Madrasah Education” in 2004 and the implementation of the Madrasah Program begins in 2005.

The Roadmaps’ general objectives include the development and institutionalization of Madrasah education as a vital component of the national education system. The standard basic education curriculum for public schools and Madaris also includes development of instructional materials in five learning areas, such as Arabic Language and Islamic values in all elementary grade levels in public schools as well as Qur-an, Aqeedah(Creed), Fiqhi(Islamic Jurisprudence), Seerah(Biography of the Prophet/Companions) and Hadith in Private Madaris.

IOL correspondents quoted Hidalgo said that the Madrasah curriculum is aim “To establish a smooth transfer of students from public to private Madrasah or vice versa”. It is also seeks to “Unify the long history of dichotomy among Muslims and promote the Filipino nationality identity”. For years, young Muslims have had to spend time after their school hours or attend the privately-administered Madrasah on weekends if they want to learn Arabic and Islamic Values as these and other Islam-Related subjects were not taught in public schools. Other students sent to Madrasah by their parents instead of public schools
face a hard time learning English, Mathematics, Science, Filipino and Philippine History when they decide to enrol.⁶

Arabic (Literary or Classic) is considered the main representative of the south-central Semitic language group. It is the language of the Qur’an, the sacred book of Islam and is the religious language of all Muslims; It is spoken in north Africa, the Arabian Peninsula and other parts of the middle east. Arabic is uniform throughout the Arab world. As Kristeva (1989) put it, “All specialist of Arab culture agree on acknowledging the importance attributed to standard in the Arab civilization. [And that] the sacred book of Islam, the Qur’an is written monument of standard Arabic, which one must know how to decipher and pronounce correctly in order to gain access to its teaching.

Arabic has a number of dialects, all of which have been strongly influenced by the literacy language. Speakers of different dialect groups use modern literary Arabic, which is modified form of classical Arabic, the language of the Qur’an as a formal spoken and written language. Instead of the local vernacular dialects, they use modern literacy for communication with speakers of other Arabic dialects (inter dialectal communication), for formal speeches, formal documents, serious literature and so forth. Whereas the local dialect is used primarily for ordinary and oral communication and for such non serious literature as Comic books and Joke books (Lyovin, 1997). However, because of the spread of literacy and the increase in higher education in Arab world, the influence of

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classical Arabic on the Colloquial dialects has become greater (The New Encyclopaedia Britannica, 1994, volume 1).

Walter I. Balane (2006) published in MindaNews dated 4th of August quoting Noor Saada, BEAM Muslim Education Coordinator, states that the Roadmap is based on the Philippines Medium term development, the 1996 GRP-Moro national Liberation Front (MNLF) Peace Agreement, Republic act 9054 or the expanded ARMM organic act, and the salient advocacies of the GRP-Moro Islamic Liberation Front (MILF) peace process.7

ALIVE, part of an integration of the Islamic values and Arabic Language in the Basic Education Curriculum for Muslim students studying in public schools in the country is among the key actions provided in DepED’s Muslim Education Roadmap. DepED order no. 51 series of 2004 provided a “Standard od unified Madrasah curriculum” for Private Madaris seeking government recognition. It is also provided for the ALIVE Curriculum in Public schools, which was developed by a group of Ulama representing Muslim communities. In ALIVE curriculum, Muslim students in Public schools still take RBEC subjects such as: English, Math, Science, Filipino and Makabayan. In addition, they will also take four Islam studies subject: The Qur-an; Seerah (Life story of Prophet) and Hadith (saying of Prophet); Aqueedah (conduct) and Fiqhi (Jurisprudence) and Arabic. (Noor Saada, BEAM Muslim Education Coordinator)

There is significant of the perception of Mudarris and Arabic Education teachers on the: Teaching Arabic Language to the youth; conduct seminar

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7 Walter I. Balane published in MindaNews dated August 4, 2006
workshop on method of teaching Arabic; Arabic Education motivates the young Tawi-Tawians to understand and practice the teaching in the Qur-an; an Arabic Education develops the understanding of Ahadith which lead to practice the sunnah of the Holy Prophet Muhammad (SAW). The male and female Mudarris and teachers perceived that the Arabic Education gives maximum contributions to the peace and development in the province of Tawi-Tawi.

Musawwir (2007) found that majority of the factors include in his study as Values Education Curriculum; Teacher’s competencies; Financial appropriation from the government; Student’s interest, behaviour and traits; and Management, supervision and administration are considered by the respondents less affecting the teaching of Islamic values education. The Islamic values education teachers perceived that the factor, weight (units) given to the Islamic values education. There is no significant difference on the perception of the Islamic values education teachers on the factors affecting the teaching of Islamic values education when the respondents are classified according to Gender, Age, Length of service and Educational attainment.8

The success of the integration of learning the Arabic language in secular education is a great achievement in the Muslim community like the Autonomous region in Muslim Mindanao (ARMM) down to the small provinces like Tawi-Tawi. However, the question of the level of the level of accomplishment is another way of developing the ALIVE Program. This study will focus on the effect of ALIVE program in Tawi-Tawi, Philippines.

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Another factor that can affect the issues of the ALIVE Program is the leadership of school heads in managing the school system. Many school heads are trained in the secular education system; therefore they could hardly make decision directly to sustain the capabilities of the Arabic teachers. Many school heads are not well versed in the Arabic language; hence they cannot supervise the achievement of the teachers in terms of subject content. Therefore there is a need for decentralization.

There are two types of teachers needed for mainstreaming of Madrasah education in the Philippines and they are teachers in Arabic Language and Islamic Values Education (ALIVE) in the public schools, and teachers in Islamic Studies for Private Madaris as well as teachers in Seculars Subject (RBEC) such as English, Science, Mathematics, Filipino, Makabayan in Private Madaris.\(^9\)

The professionalization of Asatidz in the public schools through the Accelerated Teacher education Program is also sought under the so-called The Road Map for Upgrading Basic Education: A Comprehensive Program for the Educational Development of Filipino Muslims. Which was crafted by DepED Undersecretary Manaros Boransing in 2004.

Further, the program components of the Road Map highlight the following:

- Development and Institutionalization of Madrasah Education;
- Upgrading quality Secular Basic education in the formal elementary and secondary schools serving Muslim children.

Developing and Implementing an Alternative Learning system for Filipino Muslims’ Out-of-School Youth (OSY);

Developing and Implementing Appropriate Livelihood Skills Education and Training for Present-Day Students of private madaris and out of school youths;

Supporting Government efforts to provide quality early childhood care and development (ECCD) programs for Filipino Muslim’s pre-school children;

Creation of a Special Fund for Assistance to Muslim Education (FAME) by an act of Congress; and

Empowerment of the health and nutritional status of Filipino Muslims learners particularly in public elementary schools.

In response to the road map, Senate Bill 2383 was filed by Senator Manuel Villar on June 7, 2006 purposely to support the road map being prepared by the Department of Education under the behest of the president who trumpeted that “one of the keys to the future of Mindanao, especially among the youths is their education”.10

In his study Abdullah M. Seraye (2004) In the University of Pittsburgh observed that four incidents stimulated interests in pursuing the topic of this study: a teaching experience, a personal investigation of Arabic textbooks, a child’s struggle with reading, and a recent claim about the applicability of Goodman’s reading process model to the Arabic reading process. In the first

incident, the opportunity to teach Arabic reading grammar, and literature to high school students helped Seraye to observe closely and classify qualitatively the types of mispronunciation students made when they read Arabic textbooks. The observation revealed that students, including the highly skilled, were misreading the unvowelized, low-frequency words embodied in the traditional Arabic poetic and prose texts. Indeed, the observation demonstrated the same result with non-traditional texts that included a high rate of low-frequency words. The students’ immediate recovery was noticeable when they attempted to combine the consonants carefully and to assign suitable short vowels to them in order to recognize the word. This result is not surprising, knowing that short vowels were not presented and that the students were encouraged implicitly to look up the word and infer the short vowels.

Implicitly, both adult and child readers are in fact encouraged to read and write with deep orthography, a practice that could result in confusion and attention-consuming effort in comprehending a text. It described explicitly the confusion that could result from the absence of short vowels in print, and stated that most readers even the experts among them, sometimes find it hard to accurately understand an Arabic text without a great deal of alertness and concentration. Much of the reader’s effort is expended in hunting for contextual clues and redundancies that could help him supply the missing vowels. This grammatical knowledge the writer can afford not to master, but the reader cannot do without. Because of the tradition of printing Arabic without vowels, the writer is not accountable for any built-in ambiguities or vagaries his writing may lend
itself to. The onus of deciphering what was written or printed falls upon the reader.

Thus, to give students texts of low frequency vocabulary and without short vowels is to give them inconsiderate texts that could interfere with their attempt to recognize the words and to comprehend the text. This claim is based on two assumptions. First, the Arabic language reflects the diglossia phenomenon in which the spoken is different from the written. School children, to some extent, are taught Literary Arabic almost as a second language. Second, the old traditional Arabic texts are present in the school curricula for children and adults, and in public printed materials.

A recent investigation claims the existence of evidence that the reading process in Arabic does not involve word identification, but a “sociopsycholinguistic process that operates within a specific sociocultural content and involves an interaction between language and thought” (Al-fahid, 2000). This claim amplifies the role of print in reading Arabic. In fact, such a conclusion can be reached by generalization based on one specific situation involving specific experimental materials. Furthermore, this study, in addition to that of Abu Rabia (1997), which demonstrated that highly skilled readers rely on content for unvowelized word recognition and that Arab readers move from orthography to meaning, could lead to the conclusion that reading Arabic does not involve the sequential processing of letters, thus favouring the context effect and disregarding the automaticity of word recognition. Such a conclusion ignores the spelling pattern and knowledge of morphology that Arab readers bring to a text,
and further, it ignores the existence of sub lexical accessibility in word recognition, particularly in languages that have intensive affixation, e.g., Arabic and Hebrew (Cole, Segui & Taft, 1997; Taft, 1981). Arabic readers make use of their knowledge of trilateral roots in comprehending literary Arabic (Badry, 1982). Although such a conclusion may be true for some circumstances in which the adult reader encounters are so familiar that they become as sight words, foreign words and long words will demonstrate that adult readers attempt to assemble the phonetic aspect of the word in order to access the lexicon; in short, they attempt to use “assemble-route” in recognizing such words.11

Very well supported research revealed that attention is required for the second and third levels in reading (assuming that we can divide the reading process into three levels: 1) word recognition, 2) proportional structure building, and 3) personal mental representation. At the word recognition level, attention is essential for beginning and poor readers. However, for skilled readers word recognition is so automatic that they can turn their attention to higher levels. For example, they can assign their attention to constructing the “microstructure” and the “macrostructure” of the text while they are reading.12 Further, they can assign it to creating their personal mental representations.13

According to Republic Act of Muslim Mindanao No. 6734, in recognition of Islam as part of the history and national heritage, the government has taken keen interest at Madaris Education, thus it has undertaken efforts to accredit and

13 Zwaan, R., & Radvansky, G. (1998), Situation model in language comprehension
recognize the Madaris system education of the Bangsamoro youth. The accreditation and development of “Madrasah” as an institution of learning have legal bases.\textsuperscript{14} Republic act 6734- The Organic Act of the Autonomous Region in Muslim Mindanao, and the Mindanao Peace Pact. The Final Agreement on the implementation of the Tripoli Agreement of 1976. Indirectly, Letter of Instruction 71-A adopting Arabic as an alternative medium of instruction Muslim areas; and a letter of instruction 897-Teaching Arabic Language in Areas predominantly populated by Muslim Filipinos.

The LOI 1221 is the first legal issuance that made an important impact on the move to integrate the Madrasah into the Philippines educational system. The LOI directed concerned government key officials to give priority to the progressive integration of the Madrasah to the national educational system, with enriched curricula to the end that its graduate join the mainstream of the Philippine educational system, endowing them the capability to make contributions to modernization of their communities within the framework of their Islamic faith.

On August 28, 2004, a DepED order 51.s. 2004 which is about the standard curriculum; for public elementary schools and private Madaris was issued to the Undersecretaries/assistant secretaries, regional directors, schools division superintendents, principal/private Madaris, and school heads/public schools. The said order has the following salient feature oconsider.\textsuperscript{15}

\textsuperscript{14} Republic Act No. 6734- An act providing for the organic Act for the Autonomous Region in Muslim Mindano

DepED Order No. 51 series of 2004 provided for a “Standard or unified Madrasah Curriculum “for private madaris seeking government recognition. It also provided for the ALIVE curriculum in public schools, which was developed by a group of ulama representing Muslim communities. In the ALIVE curriculum, Muslim students in public schools still take RBEC subjects such as English, Math, Science, Filipino, and makabayan. In addition, he said, they will also take four Islamic studies subjects: Qur’an; Seerah (Life story of the Prophet) and Hadith (Saying of the Prophet); Aqueeda (Conduct) and Fiqhi (Jurisprudence) and Arabic.16

Noor Saada, A Basic Education Assistance for Mindanao (BEAM) Coordinator clarified that the extent of the subjects covered varies from one grade level to another. He said Islamic studies focus on values education for the Muslim children. Non-Muslim students could take the ALIVE curriculum as an elective, but only with their parents’ consent. This development will reportedly help Muslim children studying in public schools and Saturday to Sunday classes in madaris.

But among the big concerns facing the teaching of Islamic and Arabic in public schools is budget for salaries of the asatidz. Saada said local government school boards shoulder salary expenses. Motiva (2005) said not much in big school government units, but the problem is in smaller LGUs that do not have funds for an ustadz. Hopefully, DepED could release funds for salaries starting school year 2007-2008. Government recognition of private madrasah is also

16 Ibid
another strategy to increase the access of Muslim students to education in Mindanao, Saada said. He said work is ongoing for the standardization of a madrasah curriculum and in processing recognition of private madaris that could operate like the private schools in the country. Together with this, Saada said, are the contextualization and indigenization of instructional materials.

View of Arabic Language is a large entity of a student’s knowledge, beliefs, conceptions, attitudes and emotions. In the view of Arabic Language learning, one may distinguish at least two components: The view of oneself as a learner and teacher of Arabic Language, and the view of Arabic Language and its teaching and learning. More on view of Arabic Language one may find e.g. in the paper Pehkonen & Pietilä (2003). Self confidence that pertains to the first component has a central role in the formation of view of Arabic Language. Students’ views of themselves as learners of Arabic Language differ from each other in different universities in the beginning of basic studies in Arabic Language. About one fifth of the students have a weak self-confidence. The normal student groups in Turku and Helsinki have the highest self confidence and the other two the weakest one. The difference is statistically significant only between the female students of Helsinki normal group and the additional group. Furthermore, there are small difference between the male students in Lapland and Turku, and between the female students of Turku.

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group and the Helsinki additional group. In the case of men, the differences were not statistically significant probably because of their small number.

Arabic Language is used in the advancement of technology, and technology is used in the advancement of Arabic Language; they have a reciprocal relationship and mutual effect in this process of advancement.\textsuperscript{18} Arabic Language and Technology, with an optimistic definition, is the implementation of the innovation and scientific principles to solution of the problems. At the same time, it changes the relationship between knowledge areas and disciplines and effects the development of knowledge.\textsuperscript{19}

One of the use areas of technology is an education and instruction in terms of the future of society. Every day, educational institutions and teachers are face with students who can easily use communication tools; such as computers, internet, video, CD, mobile phones etc. Unless teachers improve their ability to use existing technology in Arabic Language, they will encounter various difficulties. One of the most important of these difficulties, they cannot respond for expectations of the students.\textsuperscript{20}

Before the Arabic teachers started to work, education faculties were institutions where they acquired the knowledge and skills to use technology in Arabic Language. In this way, use of technology in instruction affected the program of the Arabic teacher training as a whole. When Arabic teachers began to

\textsuperscript{18} Mc Cannon et al. (2000). Assessing the Arabic Language technology needs of elementary school teachers. Journal of Technology and Teacher Education.


\textsuperscript{20} Slowinski, J. (2000). Becoming a technologically savvy administrator
work, they would face the group of students within the technology. It has been known that self-confidence and competence of teachers affected on their using Arabic Language and technology in instruction, that the academic staffs were not enough models about the use of technology in Arabic Language teacher training, and did not require students to use technology in Arabic Language. Another reason of the anxiety of Arabic Language teacher in the technology adaptation, the technology in Arabic Language in their pre-service training was not used in an adequate manner. Moreover, it was also expressed in previous studies that the efficiency drawn from pre service training cannot be obtained from in-service training of Arabic Language.

In parallel to this, the teachers beginning to working in schools also stated that they did not acquire skills of the Arabic Language technology and computer use in their pre-service training courses sufficiently, and did not acquire the ability to use them and could not follow rapidly developing technology in Arabic Language. As Arabic Language teachers begin to work in the schools their attitudes toward using the technology in Arabic Language in their classroom play an important role on student success. From this perspective, Arabic Language teachers should acquire the skills and knowledge of using the technology in Arabic Language in university periods for use Arabic Language technology in their profession, effectively.

When examining literature, although there are sufficient studies on the importance of use of the computer and instructional technology in Arabic Language education and are too much research related to skills and knowledge
levels of the Arabic Language teachers in using technology and computer in instruction, there are not enough studies related to the attitude towards the use and preparing of the Arabic Language technology.

First, it is required that Arabic Language teachers have the use skills of the computer, internet and teaching aimed technology and positive attitude towards using information technology for use of them in educational institutions as willing. Therefore, Arabic Language teachers’ views are required to determine what about their attitudes and skill levels concerning using Arabic Language technology in instruction. Also, we believe that in order to learn Arabic Language teachers’ views about attitudes and skill levels, it is important to first hear the “Arabic Language teachers’ voice” for what to use related to much more teaching in future.

Natheer Alwan Salman (2009) studied the Effect of Employing Written Skills for the Teachers of Arabic Language in the Performance of Composition for the Students of Sixth Primary Stage in the significance of his dissertation he stressed that the significance of this dissertation drawn from that the Arabic Language is the language of the belief and doctrine which is the language of the Holey Qur'an, the Language of God who selected to address his words to the people of the ground. It is a language suits the holiness of the belief and doctrine absorbed and informed to the people. While language is still the expression mechanism, so, the Arabic Language was and still the best mechanism for expression and articulation. It is the true mirror that assures the human culture and what he has from science and literature types. It is one of the most accurate
languages that express what do you feel and the most widen expression about what you have in yourself because of it's flexibility of derivation and its acceptance for modification and wisdom and it has characteristics that form it's scientific personality and logic among other world languages accepted historically and coevals with it's civilization and the most traits is the syntax, phonetics, harmony and semantics, contribution, synonymy, contradiction, formulation, and derivation. It has a good acceptance to receive the foreign pronunciations in addition to its logic of syntax and morphology and the system of pronunciation changing and has enrichment of its vocabularies and accuracy in expressing the exact meaning. It is a developed language in its dimensions and wideness.  

He further stated that it is a scientific and literature language. The researcher believes the taking care of expressing and calling for it comes from that the language comes for expression and communication. When the pupil apply the language rules in his speech and writing- means expression- the non descriptive linguistics activities grants him an opportunity to track what he likes from cultures colours as well as the knowledge arts and assures his intensions to the liberal reading and enhance his personality and raise him ethically and socially and stand for the vital positions that makes him a leader and respect of group opinion.

He sees, also, that in spite the significance of the expression subject, it did not take its position among the language curriculums and he forms the most linguistics, functional and innovative practices. And still needs more interest.

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22 Ibid
These reasons makes the researcher to write his dissertation and select it's subject of the effect of Employing written skills for the teachers of Arabic Language in the performance of composition for the students of Sixth Primary Stage.23

And further recommended that the Arabic Language teachers must be familiar with the writing expression skills for the purpose of using them in teaching the expression subject in the elementary stage. Methods of teaching the Arabic Language curriculums must be included in the Arabic Language Departments in the Basic Educational Faculties and the teacher’s institutes as a result of the significance of using the writing skills upon teaching the written expression subject. Consequently the researches achieved the required result from preparing his dissertation which represents his scientific and knowledge contribution to the methods of teaching field for the expression teaching subject and the difficulties that this subject is facing and finding a new method of teaching.24

Gender differences in Arabic Language learning in high school influence achievement in mathematical disciplines in higher education, as well as in social mobility in Western society. A great deal of previous research has reported the existence of gender differences in the study of Arabic subjects in general and in mathematics. These differences are found on measures such as self confidence, motivation, on socio-cultural variables including relationships with teachers that influence the development of gender differences in mathematical performance, as well as in patterns of participation in higher levels of high school mathematics. In

23 Ibid
24 Ibid
the cross-cultural study reported here, the concept of gender examined with respect to differences in perceptions of self confidence and achievement in mathematics learning for students within different sectors of Israeli society.\textsuperscript{25}

Mittelberg and Lev Ari (1997) reports their findings from the study of Gender Differences in Mathematics Among Jewish and Arab Youth in Israel would suggest that, as yet, the Israeli educational system, at least outside the large cities (but including the Jewish sector), would appear to have been unsuccessful in achieving gender equity in mathematics learning.\textsuperscript{26}

At this time, differences were found between Jewish boys and girls on measures of perceived confidence in mathematical ability, with boys having greater self confidence than girls. With respect to teacher-student relationships, the boys also reported a higher degree of perceived attention from teachers in the mathematics classroom than did the girls. Finally, boys also tended to anticipate using mathematics in their educational and professional futures to a higher degree than girls. Paradoxically, the education system in the Arab sector,\textsuperscript{26} despite its gender conservatism relative to the general Jewish sector, appears to have succeeded in generating a high degree of perceived achievement and self confidence in mathematics among its students, both boys and girls. This, in turn, may serve to increase their willingness to consider mathematically based studies and professions in the future.

\textsuperscript{26} Mittelberg, David and Lilach Lev Ari. (1997). Gender Differences in Mathematics Among Jewish and Arab Youth in Israel. Haifa University and Oranim School of Education, Haifa, Israel
The Role of Instructor in Arabic Language Learning as emphasized in Reflections on Middlebury by Rula Hijazeen, (Summer 2004) NCLRC & Alpha-Z Language Solutions, Washington D.C. said that have faith in the ability of students to succeed in learning the Arabic language. Students will perform and work only as hard as they know you expect of them. Therefore, raise your expectations and push them to the next level. Again, be positive in your communication. Smile. Display enthusiasm. Set an example to students by being prepared for class. Have a comprehensive vision of the goals you wish to accomplish in a particular class, while tying it into the vision of the program as a whole. Taking your job seriously will have similar effects on them as well. Adopt the role of personal trainer/facilitator, offering encouragement and support without spoon-feeding students. Be deliberate in pushing your students to reach their fullest potential. This will allow students to sense that they are a primary element in the learning process. Some tips on self confidence while teaching Arabic Language Every program has a philosophy of its own, and the success of a program lies in a shared vision on the philosophy of teaching. Therefore, it is important for instructors to meet and discuss the overall goals of the program. Prepare students for the learning experience by clearly explaining the philosophy of both the class and the program. Since classrooms draw students from various backgrounds, and as every teacher and program differ in philosophies, you must communicate your own philosophy to the students. Expectations need to be clarified from the beginning. In the syllabus, present your goals and objectives for that semester, and occasionally refer to them to keep the momentum going. When
asking students to perform activities, give detailed instructions as to what exactly you want them to do for that particular drill. Help students develop effective learning methods and strategies. One way is by educating them on different learning styles, which will enhance their performance. Another way would be to present the learning material in a variety of methods to ensure that all students will benefit regardless of their unique learning style. Encourage students and be consistent in offering comments on their progress. Positive reinforcement is vital to the learning process. Be generous with your words. Students need to hear the words, “good job,” “excellent work,” and such, accompanied with an enthusiastic smile and spirit.

Teacher is one of the basic elements of the educational experience, because he or she has a large impact on the students. The teacher is not only the leader, guide, and curriculum designer, but he or she chooses the appropriate teaching methods in order to deliver the lesson, and assesses students’ achievement.

Sakili (2007) in Manuel, et. al. (1974) the primary objective of education is to contribute to the attainment and sustenance of an improved quality of life for all Filipinos. Every educational institution, whether public or private, influences the achievement of economic development because it trains qualified personnel for the appropriate profession needed to attain social and economic goals. The
educational system must be seen as a major instrument in the shaping of society’s lifestyle and conditions.\textsuperscript{27}

He cited Crespo (2000) found out that changes in education sector precede changes in the development process, rather than the impact of education on development. Regional analysis is the most suitable approach for explaining the relationship between education and development due to contrasting social and economic conditions. In this case, educational and development is a concept built under an economic vision, which tries to connect education with economy. Thus, education can be the cause of national development in developing countries.\textsuperscript{28}

He states that the ultimate aim of development is to attain the physical, mental, spiritual and social wellbeing of every human being. Universities have an important role in transmitting or in conquering space and time; they should also be part of the effort to define and communicate the totality of global culture; neither should they just concentrate on pure information dissemination nor in skills development.\textsuperscript{29}

He also defined literacy as a means of awakening human conscientization. To make man humanly conscious and alert towards his own world and towards the world outside of his surroundings-political, social, economic and cultural is the aim of society. Through the act of literacy, the oppressed, discriminated and explored will be aware of reality and be capable to change the world of

\textsuperscript{27} Sakili, Almijir (2007). The perception of the Mudarris and Arabic Education Teachers on the Contribution of the Arabic Education to Peace and Development in the Province of Sulu. Unpublished Thesis. MSU-SULU.

\textsuperscript{28} Ibid

\textsuperscript{29} Ibid
exploitation by being human. Thus, literacy frees oppressors and oppressed, rich and poor, males, females, masters and servants, rulers and ruled.\textsuperscript{30}

Sakili (2007) have found in his study that the Mudarris and Arabic Education Teachers perceived that Arabic Education has maximum contribution to the Peace and Development in the Province of Sulu. There is no significant difference of the perceptions of the Mudarris and Arabic Education Teachers in majority of the items, but there is significant difference of their perception on the issue Arabic Education develops the understanding of ahadith which lead to practice the Sunnah of the Holy Prophet Muhammad (SAW). \textsuperscript{31}

The Arabic and Secular Education teachers perceived that majority of the items on Arabic Education rendered maximum contribution on the peace and development while they differ in the item Arabic Education develops the understanding of ahadith, which lead to practice the Sunnah of the Holy Prophet Muhammad (SAW). There is no significant difference of the perceptions of the Mudarris and Arabic Education Teachers on: Teaching the Arabic Language to the parents; Integrate the concept of Islam while teaching Arabic; Arabic Education promotes foreign relation specifically middle east countries; Knowing Arabic will improve the propagation of Islam hence the Tausug become pious; Arabic Education contributes to progressive economy, as such the Tausug give more time to good deeds; Business sector, professionals, farmers, fishermen and other sectors should attend Arabic Education to strengthen Islamic belief; Arabic

\textsuperscript{30} Ibid
\textsuperscript{31} Ibid
Education provides understanding of the books written in Arabic which improve the behavior in Islam.

There is significant difference of the perceptions of Mudarris and Arabic Education Teachers on the: Teaching Arabic Language to the Youth; Conduct Seminar workshop on method of teaching Arabic; Arabic Education motivates the Tausug to understand and practice the teaching in the Qur'an; and Arabic Education develops the understanding of ahadith which lead to practice the Sunnah of the Holy Prophet Muhammad. The male and female Mudarris and Teachers perceived that the Arabic Education gives maximum contribution to the peace and development in the province of Sulu.32

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32 Ibid
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Another factor that can affect the issues of the ALIVE programs is the leadership of the principals managing the school system. Many principals are trained in the secular education system; therefore they could hardly make decision directly to sustain the capabilities of the Arabic Teachers. Many principals are not well versed in the Arabic Language; hence they cannot supervise the achievement of the teachers in terms of subject content. Therefore there is a need for Decentralization. Decentralization is generally defined as the devolution of authority and responsibility for schools from the central-level administration to intermediate-level organization and ultimately to schools.35

Much of the literature explaining decentralization of education discusses the challenges specific to central-level administration (i.e. Ministries of Education) and intermediate-level organizations (i.e. district authorities) in decision-making processes and the changes necessary to the functions within those levels of management (ADB, 2001b, 2002). A segment of the literature discusses the challenges school-level management (i.e. school principals) must face in taking on new responsibilities inherited by central-level administration and the changes demanded to operate effectively in their new roles towards school

34 Ibid
improvement.

Within this segment, it acknowledges the fact that decentralization is placing new pressures on the school principal that few are prepared to meet while emphasizing the urgency of strengthening and then supporting school-level management across Asia. It also provides insight into how the increasing significance of improving education quality and the increasing competition for resources affect the revised role of school principals, which are crucial factors others miss when considering the future of school leadership in Asia. Arabic Language and Islamic Values Education are both obligatory for Muslim youth.

The Arabic language is the language of the Qur'an which serve as the basic foundation of morality and Islamic shariah. This Islamic Values Education lays the foundation of discipline and the principles of doing goods and forbid evil deeds. Both knowledge are equally important in achieving the success of life in this physical world as well as in the life hereafter. Sheikh Mohammad al-Salih al-Othaimin (1996) emphasized that children in accordance to islam are entitled to various and several rights. The first and foremost of the rights is the right to be properly brought up, raised and educated. This means that children should be given suitable, sufficient, sound and adequate religious ethical and moral guidance to last them for their entire life. They should be engraved with true values, the meaning of right and wrong, true and false, correct or incorrect, appropriate and inappropriate and so on and so forth.  

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On the other hand, even in the Holy Qur’an al-Karim says that the parents and the Teachers as the second parents are given warning in Surah At-Tahrem:6 "Ya ayyuhal ladhiyna amanu quw anfusakum wa ahlikum nara’ wa quwduhannasu wal hijaratu, Which was translated to English language as: “Oh you who believe! Ward off from yourselves and your families a fire whose fuel is men and stone”. Based on this warning and the rights of the children the male and female Teachers are obliged to teach seriously the Arabic Language and Islamic Values regardless of gender and educational attainment. The finding of this study is a manifestation of these obligatory of the Teacher.

In theory, school principals have responsibility in four areas. First, school management, which includes ordering supplies, ensuring teachers are hired and assigned, information gathering, and basic record keeping, is viewed in many countries as the school principal’s chief set of responsibilities. Second, school ministry communications, which consists largely of completing reports required by the central ministry, is a major task for school principals in some countries. Third, school community relations involve working with community councils, community development associations, parent-teacher associations (PTAs), parent groups, and other local organizations that have interest in the schools. The goal is often to encourage community support of the school such as by gaining donations for facilities construction and maintenance or teacher subsidies. Finally, instructional supervision is the responsibility most directly linked to the quality of

37 Al-Qur’an At-Tahrem:6
teaching. However, the extent to which school principals regard instructional supervision as part of their responsibility varies across countries, as instructional supervision often falls on the shoulders of district inspectors or teacher supervisors that are usually far removed from the schools and their teachers.

As a by-product of decentralization, school principals are expected to take full responsibility for instructional supervision, despite the fact that this function is the least engaged by school principals to begin with. This last point is crucial to understand in terms of expecting school principals to spearhead any school improvement efforts towards student achievement.

The level of responsibility of the school principal is further compounded by the pressures for improved education quality and greater efficiency within education systems that exist in most Asian countries. The urgency for strengthening and supporting school level management is not only due to the new wave of decentralization, but also as a result of demographic and economic trends seen in many Asian countries. It argues that many countries are experiencing near universal access and levelling of enrolment growth at the primary school level which increases attention to improving the quality of education. One consequence of this shift to quality is that administrators at all levels of the education sector, particularly school principals, will need a better understanding of the teaching and learning processes and which actions are likely to improve the quality of education. Even when resources are available, the problem School principals face in improving school quality knows which inputs and actions will lead to positive outcomes in student learning.
The competition for scarce resources is huge in many Asian countries due to issues of poverty, epidemic, and pollution that continuously lead governments to allocate resources to causes of catastrophe. Spending on education is often dismissed and the long-term gains offered by education are minimized. For that matter, administrators at all levels need to become increasingly articulate about the pay-off of continued investment in education, knowledgeable about strategies that are effective in producing those outcomes, and skilled at moving the system toward those ends with even fewer resources. School principals not only need to know a great deal about the teaching and learning processes, but about management as well.

Within the literature of decentralization is discourse on school-based management (SBM), or the form of decentralization that identifies the individual school as the primary unit of improvement and relies on the redistribution of decision-making authority as the primary means through which improvement might be stimulated and sustained. The most common arguments supporting SBM are as follows: 1.) School-based management is more democratic since it allows for teachers and parents to make decisions about education rather than leaving those decisions up to a select group of central-level officials; 2.) School-based management is more relevant as the decision-making power is closest to where problems are being experienced – in the school; 3.) School-based management is less bureaucratic because decision making process is limited to the management level close to the school; 4.) School-based management allows for greater accountability. The implication of giving school leaders and teachers greater
authority is that they can be held directly accountable to parents and the community; and 5.) School-based management allows for greater mobilization of resources since parents and the community at large can have a voice in the organization and management of the school.

Muslim Filipinos and Madrasah Education Filipino Muslim communities around the country vitally needed an educational system that truly reflects their own traditions, customs, culture and identity. Why is it so when all of us are Filipino regardless of our religious affiliation? It is because, like most secular religions that maintains its own schools that lived up to its own standard, the Ulamas and Imams of this country are far more convinced that educating the youths in the Islamic ways of life, culture and religion is the very way towards sustaining their commitment towards being deeply committed, responsible and dependable Muslims. Republic Act 9054 otherwise known as the Organic Act on the Autonomous Muslim Mindanao has been a by-product of the 1996 Peace Agreement between the Moro National Liberation Front (MNLF) and the Government of the Republic of the Philippines. This act has among others, salient features that guarantees for the establishment of a mechanism that will mainstream Islamic education in Mindanao. Thus, the Department of Education is tasked with disseminating the cultural integration programs by including Islamic values and basic Arabic grammar into the curriculum in areas where Muslims students and pupils are a majority. This has driven the impetus for the berthing of a new policy towards Islamic education that is a tool that serves as the response to the RA 9054. The Education Act of 1982 (Batas Pambansa 232) recognizes the
need to promote the right of the cultural communities to relevant education to make them participate increasingly in national development. Sec. 3, para. 8 of the Act states that, “the state shall promote the right of the national cultural communities in the exercise of their right to develop themselves within the context of their cultures, customs, traditions, interests, beliefs and recognizes education as an instrument for their maximum participation in national development and in ensuring their involvement in achieving national unity”. This provision serves as a legal basis for the integration of the madrasah into the Philippine educational system to involve the Filipino Muslims increasingly in the concerted effort to attain the national development goals.38

The Philippines, like Malaysia, southern Thailand and China has a meagre percentage of its citizens who adheres to the tenets of Islamic tradition and religion. To date, there are only around 5 % of Filipino Muslims of the total 91,077,287 population based on the July 2007 estimate on population (Central Intelligence Agency, 2007) which means there are only around 4.5 Million Muslim Filipinos. Of these young people in Mindanao, an estimated 92,000 are enrolled in some 1,100 madaris, or Muslim community schools, where the curriculum focuses exclusively on the study of the Qur’an, related Islamic subjects, and the Arabic language.39 Considering the numbers of young Muslim Filipinos who are in the madaris, more are not studying in Islamic schools apparently because they are not inclined to. Most of those who are not studying in the madaris are found in the drug trade or in illicit activities. Filipino Muslims differed in their level of

38 Republic Act 9054- An Act to Strengthen and Expand the Organic Act for the Autonomous Region in Muslim Mindanao.
religiosity, and it is believed that there are those who are highly Islamized and professionally know the tenets of Islam, but some only have the rudiments of Islamization. Since 1990s Filipino Muslims remained outside the mainstream of national life, set apart by their religion and way of life and now, education. The Muslims in the Philippines consist of thirteen ethno-linguistic groups: Iranun, Magindanao, Maranao, Tao-Sug, Sama, Yakan, Jama Mapun, Ka’agan, Kalibugan, Sangil, Molbog, Palawani and Badjao. There are other Muslims among other indigenous peoples of Mindanao like the Teduray, Manobo, Bla-an, Higaonon, Subanen, T’boli, and others. In recent years, significant number of people from Luzon and Visayas and migrant communities in Mindanao converted to Islam. However, even with this thirteen ethno-linguistic groups, there is no definite area in Mindanao that the Filipino Muslims claimed to be a solid majority save for a very few established Muslim communities in Maguidanao and the provinces of Lanao. It is because until today, majority of the Filipino Muslims are widely dispersed all across the country and no definite area where they can make their presence felt exclusively. Making matters worse, many Filipino Muslims are clannish by nature. This is true among the Tausugs, Maguindanaos and the Maranaos. Many among them are successful in politics, medicine, military, academe and fisheries or agriculture but both ethno-linguistic tribes are wary of each other’s successes. They despised the members of other groups and family feuds (rido) ensued as a result of this behavior. In the context of Islamization in the Philippines, the madrasah plays a vital instrument. Madrasah is a Muslim

40 Ibid
school that teaches Arabic and Islamic studies, especially Qur’anic reading and Arabic language. It is looked up to not only as an institution of learning but also a symbol of Islam. It is regarded as a proper place to acquire knowledge in Arabic language and Islamic religious teachings.\footnote{Rodriguez L. (1993). A Madrasah General Education Program for Muslim Mindano. Unpublished Thesis. Marawi City, Lanao del Sur, Philippines. Mindanao State University}

This desire of the Muslim leaders around the country is the driving force behind the issuance of Department of Education order 51 series of 2004 by former secretary Edilberto DeJesus in which it states that “for the Muslims of Mindanao and other parts of the country, the rightful and legitimate aspiration is to have an Islamic education that is authentic and appropriate for the Bangsa Moro population. They aim to establish Islamic schools that would prepare generations of learned and intellectual Muslims imbued with Islamic values and spiritually prepared to serve the people and the country as a whole.”\footnote{Department Order No. 51 (2004) Retrieved August 17, 2007 from Department of Education: http://www.deped.gov.ph} This was also announced by the president on February 22, 2002 after considering that madrasah education in the Philippines will help lessen the radicalism among Muslims around the country.\footnote{Press Release. (2002, March 12) Retrieved August 18, 2007, from Office of the President: http://www.gov.ph} As part of the implementation of the mainstreaming of madrasah education in the country, Department of Education issued Department Order 46 Series of 2005 which governs the implementation of the enriched curricula for private madaris and public schools in Muslim communities. The said document also covers the hiring as well as training and the source of salaries for the hired Asatidz. Prior to the issuance of Department of Education Order 51, the
Office of the President issued Executive Order 283 creating the Madrasah Development Coordinating Committee which is being headed the Executive Director of the Office of Muslim Affairs and co-chaired by the Presidential Assistant for Education.

Among the functions of the committee is to identify possible source of and receive financial assistance for madrasah development; to promulgate standard procedures for the judicious management/use/distribution/disposition of these assistance opportunities; to endorse noteworthy proposals for funding to relevant local/bilateral/multilateral institutions; to coordinate madrasah-related researches, studies and program/projects undertaken by government, or private individuals/institutions; and to fast track and monitor the implementation of government education programs in Mindanao vis-à-vis the Comprehensive Mindanao Education Program and/or the Edukasyon para sa kapayapaan at kaunlaran sa Mindanao Program. Executive Order 283 is being repealed by Executive Order 368 on October 05, 2004 which transfers the functions of the Madrasah Development Coordinating Committee to the Department of Education purportedly due to economic austerity measures that the government is promoting throughout the country.44 From then on, Department of Education has taken the lead in determination of the incorporation of the Madrasah education into the national educational system. What is trivial yet very much important in the transfer to the DepEd of the functions of Madrasah Development Coordinating Committee is the seeming detachment of the previous heads of the committee.

Under the Department of Education Order 51, the designing and planning as well as visioning functions for the madrasah education rest exclusively with the top honchos of the Department of Education discarding the previous role of the Executive Director of the Office of Muslim Affairs. However, President Arroyo announced in Malacanang that her administration will “ensure that the Madrasah education will become a part of the country’s national education system. The need for the presence of the Office of the Muslim Affairs in the committee drafting initial plans for the madrasah education in the country is overrated primarily because it yields considerable influence or clout over several Ulamas and Imams or Asatidz who are privately running madrasahs around the country. The Department of Education is obviously handicapped by the provisions contained in its released order because it seemed to be out of touch. No consultations done to ascertain the necessity of madrasah education among public schools. Because of this, many Ulamas, ustadz and Islamic cleric are detaching themselves from the proposed mainstreaming of Islamic education and remain uncommitted to the goals specified by the Department of Education Order 51. It became an issue for misinformation and misunderstanding. It may be deduced that the DepEd Order 51 is a result of the many studies made in the area of Islamic education which has been in existence long ago in many Muslim communities around the country. According to (Samin, 1999), the madrasah system of education is believed to have started in 1380 in Tubig-Indanan, about two centuries prior to the Spanish system of education in the Philippines. Tubig-Indanan is a village in the Municipality of Simunul, Tawi-Tawi Province, where the first mosque was believed to be
established, however, this argument is opposed by several sectors of scholars like Pandapatan. He argued that “it was claimed that the first madrasah started as a small household concern, termed maktab where a guru, usually a Muslim leader, taught a small group of children. Subsequently, this was replaced by a much organized pandita school by the turn of the century during the American occupation. Samin believed that in the past, the mosque and the madrasah had functions rolled into one. “Filipino Moslems in the South, earlier Islamized in the 14th century, learned Arabic to read the Qur’an, and resisted Spanish colonization, including the use of new script. However, after the Philippines got its independence in 1946 from the United States of America and Mindanao and Sulu were made part of the new nation-state, “links with the Muslim world gradually shifted to the Middle East. This started with admission of students from Mindanao to Al Azhar University in Cairo, Egypt. The petrodollars provided scholarships to many students studying in Middle East universities, who after finishing their studies came home as paid missionaries of religious institutions, and established madaris and Qur’anic schools that teach what they learned of Islam”.

Further, Lingga stressed that the curricula of these madaris are usually patterned after the curricula of the institutions where the founder graduated. With this, the context of other interpretations of Islam is an imminent danger of being overstated because curricula are based on the founder’s alma mater. A graduate of Al Azhar University in Cairo, Egypt may interpret Islam differently from the

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graduate of another university in Tripoli, Libya, Damascus, Syria, Baghdad, Iraq, Kabul, Afghanistan or in Islamabad, Pakistan. Their curricula may be espousing either moderate Islam or radical interpretations of what is believed to Islamic in both context and practice. In Mindanao, the majority of these madaris serve poor communities where they may be the only schools available for children and youth.47

Madrasah education is a term referring to privately-owned but community-based school that teaches Arabic and the teachings of Islam. Madrasah is used not in its literal Arabic meaning but as a system of education with core emphasis on Arabic literacy, Islamic values and Islamic religion.48 It represents the opportunity that is otherwise absent in many government-run public schools. Prior to the educational reform policy of the Arroyo administration, madrasah education is not being considered as one of the hallmark of education for Filipino Muslims around the country, therefore, parents need to turn for help to local Imams and community religious leaders for the proper Islamic schooling for their children to ensure their untainted culture, traditions and identity in spite of the presence of western pop-culture that is fast eating away at the perspectives of the young Filipino Muslims. The president even issued Executive Order 283 on February 17, 2004, creating the Madrasah Development Coordinating Committee whose primary functions are to identify possible sources of and receive financial assistance for madrasah development; to promulgate standard procedures for the judicious management/use/distribution/disposition of these assistance

opportunities; to endorse noteworthy proposals for funding to relevant local/bilateral/multilateral institutions; to coordinate madrasah-related researches, studies and program/projects undertaken by government, or private individuals/institutions; Fast track and monitor the implementation of government education programs in Mindanao vis-à-vis the Comprehensive Mindanao Education Program and/or the edukasyon para sa kapayapaan at kaunlaran sa Mindanao Program. This order however was amended by Executive Order 368 abolishing the said committee and transferring its functions to the Department of Education.

In privately-run madaris which is not regulated and supervised by the Department of Education, education takes 16 years to finish with 11 months of study and learning for one academic year. This are four (4) years in Ibtidaiyyah (primary), four (4) years in Idadiyyah (intermediate), four (4) years in Thanawiyyah (high school) and four (4) years Kulliyyah (college) otherwise known as the 4-4-4-4 educational system which is imported from most Islamic schools in Europe and the Middle East. Accordingly, the opening and closing months of classes in this madaris are not synchronized with the usual practice of the Department of Education. According to Babano, Alvarez and Sangid in one of the training workshop modules of the Department of Education that, “the madaris vary widely in size and quality, from several dozen full-time learning institutions where the basic course of study up to secondary level takes 12 years, to many hundreds of information schools where students are taught for a few hours on weekends in make shift classrooms”.
As it is observed, the curriculum of the private madaris varies from operators or the agency that governs its operations. As a matter of fact, curriculum is defined as “a body of subjects offered to finish a course of study” (Calderon, 2004). He continued to opined that curriculum in elementary schools are the list of subjects to be taken and studied by pupils in given educational system. Because there is no standard curriculum for madaris Asatidz, every pupil may be taught sufficiently in one area but is poorly educated in other areas. Comparably, other madrasah are performing better because they have better curriculum against other privately-run madrasah. Curriculum design is very important in academic pursuits of every pupil and student in a given institution of learning. It simplifies the rater complex methodologies that are required for the school system. Modern educational trends nowadays establish greater emphasis on curriculum supervision to make it more responsive to present times. An author cited Cogan in her definition of curriculum supervision by which she construed that, “general supervision denotes activities like the writing and revisions of curriculums, the preparation of units and materials of instructions, the development of processes and instruments for reporting to parents, and such broad concerns as evaluation of the total educational program.”

Gender differences in Arabic Language learning in high school influence achievement in mathematical disciplines in higher education, as well as in social mobility in western society. A great deal of previous research has reported the existence of gender differences in the study of Arabic subjects in general and in

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These differences are found on measures such as self-confidence, motivation, on socio-cultural variables including relationships with teachers that influence the development of gender differences in mathematical performance (Leiblich, 1985; Linn & Hyde, 1989), as well as in patterns of participation in higher levels of high school mathematics (Forgasz & Leder, 1995). In the cross-cultural reported here, the concept of gender is examined with respect to differences in perceptions of self confidence and achievement in mathematics learning for students within different sectors of Israeli society.

Mittelberg and Lev Ari (1997) reports their findings from the study of gender differences in mathematics among Jewish and Arab Youth in Israel would suggest that, as yet, the Israeli educational system, at least outside the large cities (but including the Jewish sector), would appear to have been unsuccessful in achieving gender equity in mathematics learning. The gender differences found were similar to those reported in other parts of the world. At this time, differences were found between Jewish boys and girls on measures of perceived confidence in mathematical ability, with boys having greater self confidence than girls. With respect to teacher-student relationships, the boys also reported a higher degree of perceived attention from teachers in the mathematics classroom than did the girls. Finally, boys also tended to anticipate using mathematics in their educational and professional futures to a higher degree than girls. Paradoxically, the education system in the Arab sector, despite its gender conservatism relative to the general Jewish sector, appears to have succeeded in generating a high degree

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of perceived achievement laid self confidence in mathematics among its students, both boys and girls. This, in turn, may serve to increase their willingness to consider mathematically based studies and profession in the future.\textsuperscript{51}

The role of Instructor in Arabic language learning as emphasized in reflections on Middlebury by Rula Hijazeen, (Summer 2004) NCLRC & Alpha-Z Language Solutions, Washington D.C. said that have faith in the ability of students to succeed in learning the Arabic language. Students will perform and work only as hard as they know expect them. Therefore, raise your expectations and push them to the next level. Again, be positive in your communication smile display enthusiasm. Set an example to students by being prepared for class. Have a comprehensive vision of the goals you wish to accomplish in a particular class, while tying it into the vision of the program as a whole. Taking your job seriously will have similar effects on them as well. Adopt the role of personal trainer/facilitator, offering encouragement and support without spoon-feeding students. Be deliberate in pushing your students to reach their fullest potential. This will allow students to sense that they are a primary elements in the learning process.

Some tips on self confidence while teaching Arabic Language every program has a philosophy of its own, and the success of a program lies in a shared vision on the philosophy of teaching. Therefore, it is important for instructors to meet and discuss the overall goals of the program. Prepare students for the learning experience by clearly explaining the philosophy of both the class and the

\textsuperscript{51} Mittelberg, David and Lilach Lev Ari. (1997). Gender Differences in Mathematics Among Jewish and Arab Youth in Israel. Haifa University and Oranim School of Education, Haifa Israel.
program. Since classrooms draw students from various backgrounds, and as every teacher and program differ in philosophies, you must communicate your own philosophy to the students. Expectations need to be clarified from the beginning. In the syllabus, present your goals and objectives for that semester, and occasionally refer to them to keep the momentum going. When asking students to perform activities, give detailed instruction as to what exactly you want them to do for that particular drill. Help students develop effective learning methods and strategies. One way is by educating them on different learning styles, which will enhance their performance. Another way would be present the learning material in a variety of methods to insure that all students will benefit regardless of their unique learning style. Encourage students and be consistent in offering comments in their progress. Positive reinforcement is vital to the learning process. Be generous with your words. Students need to hear the words, “good job”, “excellent work” and such, accompanied with an enthusiastic smile and spirit.

Government policies regulating the madrasah over the last three decades can be found in many documents, foremost of which is the 1987 Constitution. However, specific policies regarding the madrasah can also be found in the peace agreements signed between the MNLF and the Philippines Government. The most important of these are the 1976 Tripoli Agreement signed in Tripoli, Libya between the Moro National Liberation Front and the Government of the Republic of the Philippines (GRP) under the auspices of the OIC (Organization of Islamic Conference); the Final Peace Agreement signed in 1996, Manila, Philippines,
between the GRP and the MNLF, also under the auspices of the OIC; and the Republic Act 9054, which lapsed into law in 2001.

Under article 2, Section 22 of the 1987 Philippines Constitution “the State recognizes and promotes the rights of the indigenous cultural communities within the framework of national unity and development”. Further constitutional provision for Islamic education is effectively guaranteed under Article 14, Section 2.4, which states that “the State shall encourage non-formal, informal and indigenous learning systems as well as self learning, independent and out-of school study programs and particularly those that response to the community needs” [...]; and Section 17: “Further, the State shall recognize, respect and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions and institutions. It shall consider their rights in the formulation of national plans and policies.”

The Tripoli Agreement (TA) was signed on 23 December 1976 in Tripoli, Libya, between the Philippines government and the Moro National Liberation Front. The agreement provided the regional autonomy to Regions IX (western Mindanao) and XII (central Mindanao) during the period of the marcos regime, 1972-1986. The MNLF claimed that the intent of the TA was to create one autonomous region, not two, and refused to participate. Among the issues agreed upon by the two sides was that “… Authorities of the autonomy in the South of the

Philippines shall have the right to set up schools, colleges and universities, provided that matters pertaining to the relationship between these educational and scientific organs and the general education system in the state shall be the subject of discussion later on”. 53

On 2 September 1996 the final Peace Agreement was signed between the Philippines government and the MNLF during the Ramos administration. The word “Final” indicated that the agreement fulfilled all the provisions set forth in the 1976 Tripoli Agreement. Section C of the Agreement dealt with the issue of education and contained as many as 32 clauses (94-125), making it the second most detailed subject on the agreement. Among the most significant clauses are Clause 95, which stated that “The Regional Autonomous Government educational system shall, among others, perpetuate Filipino and Islamic ideals and aspirations, Islamic values and orientations of the Bangsamoro people. It shall develop the total spiritual, intellectual, social, scientific and physical aspects of the Bangsamoro people to make them God-fearing, productive, patriotic citizens, conscious of their Filipino and Islamic values and Islamic cultural heritage under the aegis of a just and equitable society”; Clause 101: “The integration of Islamic Values in the curriculum should be done gradually after researches and studies are conducted; Clause 102: “The teaching of Islamic values, as well as Filipino values, shall be incorporated in good Manners and Right conduct in appropriate grade levels including the tertiary level subject to agreed norms, academic freedom and legal limitations”; and Clause 103: “Muslim culture, mores, customs

and traditions which are mainly based on Islam, as well as the cultures, mores, customs and traditions of Christians and Indigenous people, shall be preserved through the regular public and special schools in the Autonomous Region, considering that schools are perpetuating vehicles of the values of the people.” On the specific issue of Madrasah education Clause 107 stated that “Existing Madarís, including Madari Ulya, shall be under the Regional Autonomous Government educational system as presently organized in the area of autonomy”; while Clause 117 stipulated that Madrasah teachers shall receive compensation out of the funds of the Regional Autonomous Government provided they are employed in the public schools.\(^{54}\)

More recently, Republic Act No. 9054, which lapsed into law on 31 March 2001, provided further guarantees of state support for Madrasah education. Article 14 of the Act devoted a substantial 14 sections to the issue of education. Among the most significant issues dealt with were the supervision of Madrasah schools (Section 11), recognition of the use of Arabic as a medium of instruction in Madrasah and other Islamic institutions (Section 12), recognition of existing Madrasah and Madaris Ulya as parts of the regional educational subsystem (Section 13); and the required qualifications for Madrasah teachers in order to gain permanent appointments to the regional education subsystem, and their compensation (Section 14).\(^{55}\)


\(^{55}\) The Republic Act 9054 is the Organic Act for the Autonomous Region in Muslim Mindanao (ARMM), see Republic Act No. 9054, http://www.congress.gov.ph/download/ra11/RA09054.pdf (accessed 7 January 2008). This is an amendment to the Republic Act 6734 which was passed by the Aquino administration on 1 August 1989.